

376. INTONATIONS. The *intonations* are opposite to *monotones*, and mean the *rise* and *fall* of the voice, in its natural movements through a sentence: they are demonstrated in *music*, and here, in *elocution*. In all common kinds of reading and speaking, the voice should not generally rise and fall more than one note, in its passage from syllable to syllable, and from word to word: its movement will then be gentle, easy and flowing. But when the passion, or sentiment to be exhibited, is powerfully *awakening* or *exciting*, it may rise or fall several notes, according to the predominance of feeling.

377. Our (6) *sight*—is the most (4) *perfect*, and most (5) *delightful*—of all our senses. (4) It fills the mind with the largest variety of (3) *ideas*; (5) converses with its objects at the greatest (6) *distance*; and continues the longest in (5) *action*, without being (4) *tired*—or (3) *satiated*, with its proper enjoyments. The (6) sense of (8) *feeling*, can, indeed, give us the idea of (5) *extension*, (6) *shape*, and all other properties of matter, that are perceived by the (5) *eye*, except (4) *colors*. (3) At the same time—it is very much (5) *straightened*—and (4) *confined* in its operations, to the (3) *number*, (4) *bulk*, and (5) *distance*, of its peculiar objects.

378. When we read, or speak, without any feeling, the voice ranges between our *first* and *fourth* notes; when there is a moderate degree of feeling, and the subject somewhat interesting, it ranges between our *second* and *sixth* notes; when there is a high degree of feeling and interest, it ranges between our *fourth* and *eighth* notes; descending, however, to the *third* and *first*, in a *cadence*, or *close of the effort*. It is highly necessary to keep the voice *afloat*, and never let it run *aground*; that is, let the feeling and thought keep it on the proper pitches, and do not let it descend to the first, or ground-note, till the piece is completed; except in depressed monotony. Memorize the preceding, and talk it off in an easy, graceful and appropriate manner.

Abstract Question. Which is more probable, that our judgment, in respect to external phenomena, has been *warped*, by comparing their operations with those of the mind; or, that our metaphysical mistakes have been occasioned, by forming a *false* analogy between its internal operations, and outward appearances?

The midnight moon—serenely smiles
O'er nature's soft repose;
No towering cloud obscures the sky,
No ruffling tempest blows.
Now, every passion—sinks to rest;
The throbbing heart lies still;
And varying schemes of life—no more
Distract the laboring will.

Proverbs. 1. A clear conscience fears no accusation. 2. An open door will tempt a saint. 3. Confidence—is the companion of success. 4. Cruelty to a woman—is—the crime of a monster. 5. A smart reproof is better than smooth deceit. 6. Add not trouble to the grief-worn heart. 7. Affectation—is at best a deformity. 8. Bear misfortunes with patience and fortitude. 9. A good maxim is never out of season. 10. Ambition—never looks behind. 11. A wise man wants but little. 12. Knowledge—makes no one happy.

Anecdote. A tragedy of *Æschylus* was once represented before the Athenians, in which it was said of one of the characters, "that he cared more to be just, than to appear so." At these words, all eyes were instantly turned upon *Aristides*, as the man who, of all the Greeks, most merited that distinguished character: and ever after he received, by universal consent, the surname of—"The Just."

Courtesy. St. Paul, addressing himself to christians of all grades and classes, even down to menial servants, exhorts them to be courteous. *Courteousness*—must mean, therefore, a something, which is within the reach of all sorts of people; and, in its primary and best sense, is exactly such a behavior, as spontaneously springs from a heart, warm with benevolence, and unwilling to give needless pain, or uneasiness to a fellow-being. We have no more right, wantonly or carelessly to wound the mind, than to wound the body of a fellow-being; and, in many instances, the former—is the more cruel of the two.

Varieties. 1. Some start in life, without any leading object at all; some, with a low aim, and some, with a high one; and just in proportion to the elevation at which they aim, will generally be their success. 2. Guard against fraud, and imposition; and forego some advantages, rather than gain them at a risk, that cannot be ascertained. 3. In the determination of doubtful and intricate cases, the nicest discrimination, and great solidity of judgment, are required. 4. We have an instinctive expectation of finding nature everywhere the same,—always consistent, and true to herself; but whence this expectation? 5. Is there not something in the native air of true freedom, to alter, expand, and improve the external form, as well as the internal? 6. Is not affluence—a snare, and poverty,—a temptation? 7. Man is a true epitome of the spiritual world, or world of mind; and to know himself, is the perfection of wisdom.

CURIOSITY.

It came from Heaven,—it reign'd in Eden's shades,
It roves on earth—and every walk invades:
Childhood—and age—alike its influence own,
It haunts the beggar's nook, the monarch's throne;
Hangs o'er the cradle, leans above the bier,
Gazed on old Babel's tower,—and lingers here.

379. INTONATIONS AND MELODY OF SPEECH. By the *first*—is meant the movement of the voice through the different notes of the scale, ascending and descending, with an appropriate and agreeable variety of sounds; by the *second*, an agreeable succession of sounds, either in speech or song. A dull repetition of words or sounds, on nearly the same pitch, is very grating to the ear, and disgusting to correct taste; and yet it is one of the most common faults of the bar, the senate and pulpit; indeed, in every place where there is public speaking; which is the melancholy result of the usual course of teaching children to read.

380. EXAMPLES PARTIALLY EXHIBITED. 1. (5) Seest thou a man (5) diligent in his (6) business? (5) He shall stand before (4) kings, (3) he shall (4) stand before (5) mean men. 2. (3) O swear not by the (6) moon, the (5) inconstant (4) moon, (3) that monthly (5) changes in its circled (3) orb. 3. Said Mr. Pitt, to his aged accuser, in debate, (4) "But (6) youth, it seems, is not my (5) only (3) crime, (4) I have been accused—of (5) acting (6) a (8) theatrical part." 4. (5) Standing on the ascent of the (6) past, we survey the (5) present, and (4) extend our views into (3) futurity. 5. (5) No one—will ever be the (4) happier, for (5) talents, or (4) riches, (3) unless he makes a right (3) use of them. 6. (5) Truths—have (4) life in them; and the (6) effect of that life is (3) unceasing expansion. 7. (6) He, who loves the (5) Lord, with all his (4) heart, and his neighbor as (4) himself, needs no (5) compass, or (4) helm to steer his (3) course; because (5) truth and (4) love are his (3) wind and (2) tide. N. B. The inflections, circumflexes, &c., commence with the accented vowel, which is supposed to be on the note indicated by the preceding figure.

381. PROMISCUOUS EXAMPLES WITHOUT NOTATION. The predominant characteristics of the female mind is affection: and that of the male mind is thought: tho' both have affection and thought; but disparity—does not imply inferiority. The sexes are intended for different spheres of life, and are created in conformity to their destination, by Him, who bids the oak—brave the fury of the tempest, and the Alpine flower—lean its cheek on the bosom of eternal snow.

Abstract Question. Is not that propensity of the human mind, which seeks for a medium of communication, between two physical phenomena, to be traced to the fact, that every admitted truth, is derived from a medium of knowledge; and that there is a connection among all intellectual phenomena; so much so, that we cannot conceive a new idea, without a medium of communication?

Laconics. 1. By minding our own business, we shall be more useful, more benevolent, more respected, and ten times happier. 2. That student will live miserably, who lies down, like a camel, under his burden. 3. Remember, while you live, it is by looks—that men deceive. 4. A foolish friend may cause more woe, Than could indeed the wisest foe. 5. He, who confides in a person of no honor, may consider himself very lucky, if he is not a sufferer by it. 6. The condition of mankind is such, that we must not believe every smooth speech—the cover of a kind intention. 7. Who is wise? He who learns from every one. 8. Who is rich? He, who is contented. 9. Nothing is so dumb—as deep emotion. 10. Where there is much mystery, there is generally much ignorance. 11. Catch not soon at offence. 12. Whoso loseth his spirits, loseth all.

Anecdote. Choice of a Husband. An Athenian, who was hesitating, whether to give his daughter in marriage to a man of worth with a small fortune, or to a rich man, who had no other recommendation, went to consult *Themistocles* on the subject. "I would bestow my daughter," said *Themistocles*, "upon a man without money, rather than upon money without a man."

True Philosophy—consists in doing all the good that we can, in learning all the good we can, in teaching to others all the good we can, in bearing, to the best of our ability, the various ills of life, and in enjoying, with gratitude, every honest pleasure—that comes in our way.

Varieties. 1. Should not our intentions, as well as our actions—be good? 2. True love—is of slow growth, mutual and reciprocal, and founded on esteem. 3. Graces, and accomplishments—are too often designed for beaux-caching, and coquetry. 4. There is time for all things. 5. An individual—inclined to magnify every good, and minimize every evil—must be a pleasing companion, or partner—for life,—whether male or female. 6. Knowledge—is not wisdom; it is only the raw material, from which the beautiful fabric of wisdom is produced; therefore, let us not spend our days in gathering materials, and live, and die, without a shelter. 7. Every evil—has its limit; which, when passed, plunges the wicked into misery. 8. One thief in the house, is more to be dreaded than ten—in the street. 9. The more haste, generally the worst speed. 10. The moral government, under which we live, is a kingdom of uses; and whatever we possess, is given us for use; and with it, the opportunity and power of using it.

Thou art, O God, the life and light
Of all this wondrous world we see,
Its glow by day, its smile by night,
[Are but reflections—caught from thee;
Where'er we turn, thy glories shine,
And all things fair and bright are thine.

382. INTONATIONS CONTINUED. Listen attentively, to a person under the influence of nature, of his own feelings and thoughts: he relates stories, supports arguments, commands those under his authority, speaks to persons at a distance, utters exclamations of anger and rage, joy and rapture, pours forth lamentations of sorrow and grief, breathes affection, love, &c. in different pitches, tones, qualities, emphasis, inflection, and circumflexes, elevations and depressions of voice. The only possibility of success, therefore, is—to get perfect control of the vocal organs, by practicing these principles, and conforming the whole manner to the sense and objects of the composition.

383. INTONATION AND MELODY. These examples are given as general guides; the figures refer to the notes in the Diatonic Scale. 1. (4) But, (5) from the (4) tomb, (5) the (4) voice of (5) nature (6) cries, (6) And, (5) in our (4) ashes, (5) live (4) their won-(3) ted (2) fires. 2. But (5) yonder comes, (4) rejoicing in the (6) east, (5) The (4) powerful (3) king of (2) day. 3. (6) AWAKE! (8) ARISE! (6) or (5) be (3) forever (2) fallen. 4. (3) He expired in a (5) victualing-house, (4) which I hope (5) I (3) shall (2) not. 7. (5) Fair (6) angel, thy (5) desire, which tends to (6) KNOW The works of (5) God, doth (4) merit (3) praise. 8. (5) Such (4) honors Ilion to (6) HER lover paid, And (5) peaceful slept (4) the mighty (3) Hector's (2) shade. Note. Construct a scale on faint ruled paper, and place the words on it as indicated; the same as notes are on the musical staff.

Miscellaneous. 1. Beauty—is the outward form of goodness: and this is the reason, we love it instinctively, without thinking why we love: but we cease to love, when we find it unaccompanied with truth and goodness. 2. Make not your opinions, the criterion of right and wrong: but make right and wrong—the criterion of your actions and principles.

Few—bring back at eve,
Immaculate, the manners of the morn;
Something we thought—is blotted, we resolved—
Is shaken, we renounced—returns again.
There is no greater punishment of vice—
Than that it have its own will;
Hence, guilty—infernal love becomes the
Most deadly hate.

The intent, and not the deed,
Is in our power; and therefore, who DARES greatly,
Does greatly.

6. Words—are things; a small drop of ink, (falling like dew—) upon thought, produces that, which makes thousands, perhaps MILLIONS think. 7. Something—is at all times—flowing into us.

Too much the beautiful—we prize;
The useful—often we despise.

Proverbs. 1. The remedy for injuries is—not to remember them. 2. To read, and not understand, is to pursue, and not overtake. 3. Truth refines, but does not obscure. 4. He who teaches, often learns himself. 5. Worth—has been underrated, ever since wealth—has been overrated. 6. Antiquity—cannot sanction an error, nor novelty injure a truth. 7. A man in a passion, rides a horse that runs away with him. 8. A small leak will sink a great ship. 9. Never forget a good turn. 10. Lying—is the vice of a slave. 11. Self-conceit—is the attendant of ignorance. 12. The love of society is natural.

Anecdote. The emperor of China—inquired of Sir George Staunton, about the manner in which physicians were paid in England. When he was made to understand what the practice was, he exclaimed,—“Can any man in England afford to be ill? Now, I have four physicians, and pay all of them a weekly salary; but the moment I am sick, that salary is stopped, till I am well again; therefore, my indisposition is never of long duration.”

Woman. The prevailing manners of an age depend, more than we are aware of, or are willing to allow, on the conduct of the women: this is one of the principal things on which the great machine of human society turns. Those, who allow the influence which female graces have in contributing to polish the manners of men, would do well to reflect, how great an influence female morals must also have on their conduct. How much, then, is it to be regretted, that women—should ever sit down, contented, to polish, when they are able to reform—to entertain, when they might instruct. Nothing delights men more than their strength of understanding, when true gentleness of manners is its associate; united, they become irresistible orators, bless'd with the power of persuasion, fraught with the sweetness of instruction, making woman the highest ornament of human nature.

Varieties. 1. Fear—is a bad preserver of anything intended to endure; but love—will generally ensure fidelity, even to the end. 2. He, who knowingly defends the wrong side of a question, pays a very bad compliment to his hearers: as much as to say; Falsehood, supported by my talents, is stronger than truth, supported by yours. 3. Before a man should be convicted of a libel, the jury must be satisfied, that it was his intention to libel; not to state facts, which he believed to be true, or reasonings, which he thought just. 4. The difference between the word of God, and the compositions of man, is as great, as between real flame and painted flame. 5. Dissimulation, even the most innocent, is ever productive of embarrassments; whether the design is evil, or not, artifice is always dangerous, and almost inevitably disgraceful.

384. REVISIONS. Let all the preceding principles be reviewed, with an illustration of each, and endeavor to fix them, permanently, in the mind, by seeing their truth, and feeling their power in practice; so that you can write a work yourself on the philosophy of mind and voice. Remember, that nothing is yours, till you make it your own, by understanding it scientifically, rationally and affectuously, and then by applying it to its proper object: do not forget effects, causes, ends, their successive order, and simultaneous development.

EVE'S LAMENT ON LEAVING PARADISE.

(Plaintive, with quantity.)

O, unexpected stroke, worse than of Death!
Must I thus leave thee, Paradise? thus leave
Thee, native soil, these happy walks and shades,
Fit haunt of gods? where I had hoped to spend,
(Quiet, tho' sad,) the respite of that day,
That must be mortal to us both;
O flowers, (that will never in other climate grow.)
My early visitation, and my last
At ev'n, which I bred up, with tender hand,
From the first opening bud, and gave ye names;
Who, now, shall rear you to the sun, and rank
Your tribes, and water from the ambrosial fount?
Thee, (lastly,) nuptial lover, by me adorned
With what to sight, or smell, was sweet, from THEE
How shall I part, and whither wander—down
Into a lower world, to this—obscure
And wild? How shall we breathe in other air,
Less pure, accustomed to immortal fruits!

385. How mean,—how timid,—how abject, must that spirit be, which can sit down,—contented with mediocrity. As for myself—all that is within me is on fire. I had rather be torn into a thousand pieces, than relax my resolution, of reaching the sublimest heights of virtue—and knowledge, of goodness—and truth, of LOVE—and wisdom. Nothing is so arduous,—nothing so ADMIRABLE, in human affairs, but may be attained by the industry of man. We are descended from heaven; thither let us go, whence we derive our origin. Let nothing satisfy us,—lower than the summit of all excellence.

Nominalists and Realists. The Nominalists—were a sect, the followers of Roscelinus and Abelard: according to these philosophers, there are no existences in nature corresponding to general terms, and the objects of our attention in all our general speculations, are not ideas, but words. The Realists—were their opponents, and adhered to the principles of Aristotle.

Of—may the spirits of the dead—descend
To watch—the silent slumbers of a friend;
To hover—round his evening walk—unseen,
And hold sweet converse—on the dusky green;
To hail the spot—where first their friendship grew,
And heaven—and nature—opened to their view.
Of, when he trims his cheerful hearth, and sees
A smiling circle—emulous to please,
There—may these gentle guests—delight to dwell,
And bless the scene—they loved in life so well.

Laonics. 1. The great battle and contest among politicians is—not how the government shall be administered, but who shall administer it. 2. They who go to church out of vanity, or curiosity, and not for worship and instruction, should not value themselves on account of their religion; for it is not worth a straw. 3. Allow time for consideration; everything is badly executed, that is done by force or violence. 4. Occasional mirth, is not incompatible with wisdom; and the man of reserved habits, may sometimes be gay. 5. Happy are they, who draw lessons of prudence—from the dangers, in which others are involved. 6. Eloquence—can pierce the reluctant wonder of the world, and make even monarchs tremble on their thrones.

Anecdote. Spinola. “Pray, of what did your brother die?” said the Marquis Spinola, one day to Sir Horace Vere. “He died, sir,” replied he, “of having nothing to do.” “Alas! sir,” said Spinola, “that is enough to kill any general of us all.” Mostesquieu says, “We, in general, place idleness among the beatitudes of heaven; it should rather, I think, be put amid the tortures of hell. Austin calls it—the burying a man alive.”

Female Education. How greatly is it to be regretted, that for the benefit of both sexes, women are not generally so educated, that their conversations might be still much more useful to us, as well as beneficial to themselves! If, instead of filling their heads with trifles, or worse than trifles, they were early taught what might be really useful, they would not then be so continually in pursuit of silly, ridiculous, expensive, and many times criminal amusement; neither would their conversation be so insipid and impertinent, as it too often is. On the contrary, were their minds properly improved with knowledge, which it is certain they are exceedingly capable of, how much more agreeable would they be to themselves, and how much more improving and delightful to us? How truly charming does beauty appear, when adorned by good nature, good sense, and knowledge? And when beauty fades, as soon it must, there will then be those qualities and accomplishments remaining, which cannot fail to command great regard, esteem, and affection.

VARIETIES.

But—shall we wear these glories for a day,
Or shall they last, and we rejoice in them?
While there is hope, do not distrust the gods,
But wait, at least, till Cesar's near approach,
Force us to yield. 'Twill never be too late—
To sue for chains, and own a conqueror.
In faith, and hope, the world will disagree,
But all mankind's concern—is charity.
'Tis education—forms the common mind,
Just as the twig is bent, the tree's inclined.
The mind, that would be happy, must be great;
Great in its wishes, great in its surveys;
Extended views, a narrow mind extend.

386. As so much depends upon the proper movement of the voice, through the different notes of the scale, and as our primary instruction in reading is often diametrically opposed to what is natural, it is deemed necessary to be more explicit in directions, as well as in examples. Imitate, with the voice, accompanied by corresponding motions of the hand, the gentle undulations of the waters, when the waves run moderately high; letting the movement of your voice resemble that of a small boat. Observe the various movements of different kinds of birds through the air, some bobbing up and down, others moving more gracefully; some flapping their wings, others sailing, soaring: but the movements of the voice are infinitely more various than all other external motions; for it contains them all.

THE EIGHT NOTES OF THE SCALE.

8.
7.
6. cries, and
5. from the the nature in our es live
4. But tomb voice of ash- their won-
3. ted
2. fires.
1.

Blessed—we sometimes are! and I am now
Happy in quiet feelings; for the tones—
Of a pleasant company of friends—
Were in my ear, just now, and gentler thoughts
From spirits, whose high character I know;
And I retain their influence, as the air—
Retains the softness—of departed day.

There is a spell—in every flower,
A sweetness—in each spray,
And every simple bird—has power—
To please us—with its lay.
And there is music—on the breeze,
That sports along the glade,
And crystal dew-drops—on the trees,
The gems—by fancy made.
O, there is joy—and happiness,
In every thing I see,
Which bids my soul rise up—and bless
The God, that blesses me.

Method. In speaking extempore, or in writing, METHOD, or the proper arrangement of the thoughts, is of the first importance; to attain which, you must fix, in your mind, the precise object you have in view, and never lose sight of it; then, determine the grand divisions; which should be natural, and distinct; not an unnecessary thought, or illustration—should be admitted: and even in the amplification of the subject, every part should have its proper place, and all—present a whole.

Anecdote. Mr. Summerfield. It is said, of the late Mr. Summerfield, that being asked by a bishop, where he was born, he replied, "I was born in England, and born again in Ireland." "What do you mean?" inquired the bishop. "Art thou a master in Israel, and knowest not these things?" was the reply.

Laconics. 1. The antidote, to the baneful influence of flattery is, for every one to examine himself, and truly estimate his own qualities, and character. 2. Let us make ourselves steadfast in what is certainly true, and we shall be able to answer objections, or reject them as unworthy of an answer. 3. Argument—cannot disprove fact; no two opposing facts can be produced; all objections to a fact must therefore be negative. 4. Education—includes all the influences, that serve to unfold the faculties,—and determine the character; thus involving the mental, and physical. 5. To render good for evil, is God-like; to render good for good, is man-like; to render evil for evil, is beast-like; to render evil for good—is devil-like.

Varieties. Has a wise and good God—furnished us with desires, which have no correspondent objects, and raised expectations in our breasts, with no other view but to disappoint them! Are we to be forever in search of happiness, without arriving at it, either in this world or in the next? Are we formed with a passionate longing for immortality, and yet destined to perish, after this short period of existence? Are we prompted to the noblest actions, and supported through life, under the severest hardships and most delicate temptations, by the hopes of a reward, which is visionary and chimerical,—by the expectation of praises, of which it is utterly impossible for us, ever to have the least knowledge or enjoyment?

Effects of Knowledge. The more widely knowledge is spread, the more will they be prized, whose happy lot it is—to extend its bounds, by discovering new truths, to multiply its uses—by inventing new modes of applying it in practice. Real knowledge—never prompted either turbulence, or unbelief; but its progress is the forerunner of liberality and enlightened toleration. Who so dreads these, let him tremble; for he may be well assured, that their day is at length come, and must put to sudden flight the evil spirits of tyranny and persecution, which haunted the long night, now gone down the sky.

VARIETIES.

Soft peace she brings wherever she arrives;
She builds our quiet, as she forms our lives;
Lays the rough path of peevish nature even,
And opens, in each breast, a little heaven
Man—is the rugged lofty pine,
That frowns o'er many a wave-beat shore;
Woman's the slender—graceful vine,
Whose curling tendrils—round it twine,
And deck its rough bark—sweetly o'er.
Teach me to soothe the helpless orphan's grief,
With lively aid—the widow's woes assuage;
To misery's moving cries—to yield relief,
And be the sure resource of drooping age.

Our doubts—are traitors,
And make us lose the good—we oft might win,
By fearing to attempt.

387. **Cadence**—means a descent, or fall of the voice; here, it means the proper manner of closing a sentence. In the preceding examples, the pupil sees how it is made. The best cadence, that which rests most pleasantly on the ear, is the fall of a triad; i. e. a regular gradation of three notes from the prevalent pitch of voice; which is generally the fourth or fifth; tho' different voices are keyed on different pitches: hence, each must be governed by his own peculiarities in this respect. Beware of confounding cadence with inflections; and never end a sentence with a feeble and depressed utterance.

Tho' nature—weigh our talents, and dispense,
To every man, his modicum of sense,
Yet—much—depends, as in the tiller's toil,
On culture, and the sowing of the soil.

The brave man—is not he, who feels no fear,
For that—were stupid—and irrational;—
But he, whose noble soul his fear subdues, [from
And bravely dares the danger, which he shrinks
He holds no party with unmanly fears;
Where duty bids, he confidently steers;
Faces a thousand dangers at her call,
And trusting in his God, surmounts them all.

What is life?

'Tis not to stalk about, and draw in fresh air,
From time to time, or gaze upon the sun;
'Tis to be FREE.

388. **WORD-PAINTING.** There is nothing in any of the other fine arts, but what is involved in oratory. The letters are analogous to uncompounded paints; words—to paints prepared for use; and, when arranged into appropriate and significant sentences, they form pictures of the ideas on the canvas of the imagination: hence, composition, whether written or spoken, is like a picture, exhibiting a great variety of features, not only with prominence, but with degrees of prominence: to do which, the painter, speaker, or writer, applies shades of the same color to features of the same class, and opposing colors to those of different classes.

Government. The ordinary division of governments into republican, monarchical, and despotic, appears essentially erroneous; for there are but two kinds of government, good and bad: governments are national and special. The essence of the former—consists in the will of the nation constitutionally expressed; that of the latter, where there are other sources of power, or right, than the will of the nation.

Anecdote. Punctual Hearer. A woman, who always used to attend public worship with great punctuality, and took care to be always in time, was asked how it was—she could always come so early; she answered very wisely, "that it was part of her religion—not to disturb the religion of others."

I hate to see a scholar gape,
And yawn upon his seat,
Or lay his head upon his desk,
As if almost asleep.

Laconics. 1. No change in external appearance, can alter that, which is radically wrong. 2. Seize an opportunity, when it presents itself; if once lost, it may never be regained. 3. Vicious men, endeavor to impose on the world, by assuming a semblance of virtue, to conceal their bad habits, and evil propensities. 4. Beware of self-love, for it hardens the heart, and shuts the mind to all that is good and true. 5. The excessive pleasure one feels—in talking of himself, ought to make him apprehensive, that he affords little to his auditor. 6. In our intercourse with the world, we should often ask ourselves this question—How would I like to be treated thus? 7. In all ages and countries, unprincipled men may be found, who will slander the most upright character, and find others as base as themselves, to join in the propagation of their falsehoods.

Confinement of Debtors. The prosperity of a people is proportionate to the number of hands and minds usefully employed. To the community, sedition is a fever, corruption is a gangrene, and idleness is an atrophy. Whatever body, and whatever society—wastes more than it acquires, must gradually decay: and every being, that continues to be fed, and ceases to labor, takes away something from the public stock. The confinement, therefore, of any man in the sloth and darkness of a prison, is a loss to the nation, and no gain to the creditor. For, of the multitudes, who are pining in those cells of misery, a very small part is suspected of any fraudulent act, by which they retain, what belongs to others. The rest are imprisoned by the wantonness of pride, the malignity of revenge, or the acrimony of disappointed expectation.

VARIETIES.

'Tis slander:
Whose edge—is sharper than the sword, whose tongue
Outvenoms all the worms of Nile; whose breath—
Rides on the sporting winds, and doth belie
All corners of the world: kings, queens, and states,
Maids and matrons, the secrets of the grave—
This viperous slander enters.
Mercy to him that shoves it, is the rule,
And righteous limitation of its act,
By which heaven moves, in pardoning guilty man.
And he, that shoves none, (being ripe in years,
And conscious—of the outrage he commits,)
Shall seek it, and not find it, in his turn.
His words—are bonds; his oaths—are oracles;
His love—sincere; his thoughts—immaculate;
His tears—pure messengers, sent from his heart:
His heart—is as far from fraud,—as heaven—from earth.

Be earnest!—why shouldst thou for custom's sake,
Lay a cold hand upon thy heart's warm pulse,
And crush those feelings back, which, uttered, make
Links in the chain of love? Why thus convulse
A soul, that overflows with sympathy
For kindred souls, when thou art called to be
The Heart's Apostle, loving, pure, and true?
The smooth hypocrites, the polished lies,
The cold dead forms—and hollow mockeries
Current among the many, by the few,
Who know their manhood, should be held in scorn!
Speak freely thy free thought—and other souls
To thine shall answer—as from living coals
Together kindled, light and heat are born!

389. DYNAMICS. This, in mechanical philosophy, means the science of moving-powers; in *elocution* and *singing*, it relates to the *force*, *loudness*, *harshness*, *strength*, *roughness*, *softness*, *swell*, *diminish*, *smoothness*, *abruptness*, *gentleness* of voice: that is, its *qualities*, which are as various as those of the human mind; of which, indeed, they are the representatives. Observe—that the *names* of these qualities, when spoken naturally, express, or echo, their natures. The *Loud*, *Rough*, *Soft*, *Smooth*, *Harsh*, *Forcible*, *Full*, *Strong*, *Tremulous*, *Slender*, &c. all of which are comprehended in *force*, *pitch*, *time*, *quantity*, and *abruptness* of voice.

390. Let the following examples be rendered perfectly familiar—the feelings, tho'ts, words and appropriate voice: nothing, however, can be done, as it *should* be, without having the most important examples memorized, here and elsewhere. (*Loud*) "But when loud surges—lash the sounding shore; (*Rough*) The hoarse rough voice, should like the torrent roar." (*Soft*) "Soft is the strain, when Zephyr gently blows; (*Smooth*) And the smooth stream, in smoother numbers flows." (*Harsh*) "On a sudden, open fly, with impetuous recoil and jarring sound, the infernal doors, and on their hinges grate harsh thunder." (*Soft*) "Heaven opened wide her ever-during gates (harmonious sound) on golden hinges turning." (*Soft*) "How charming—is divine philosophy! (*Harsh*) Not harsh, and rugged, as dull fools suppose. (*Soft*) But musical—as is Apollo's lute." (*Harsh, Strong and Forcible*) "Blow wind, and crack your cheeks! rage! blow your cataracts, and hurricane spout, till you have drenched our steeples. You sulphurous and thought-executing fires, vaunt couriers to oak-cleaving thunderbolts; and thou, all shaking thunder, strike flat the thick rotundity of the world."

(*Soft and Smooth*.)

How sweet the moon-light sleeps upon this bank;
Here will we sit, and let the sounds of music,
Creep in our ears; soft stillness, and the night,
Become the touches of sweet harmony.

(*Quick and Joyous*.)

Let the merry bells ring round,
And the jocund rebeck sound,
To many a youth—and many a maid,
Dancing—in the checkered shade.

A want of occupation—is not rest,
A mind quite vacant—is a mind distressed.

As rolls the ocean's changing tide,
So—human feelings—ebb—and flow:—
And who could in a breast confide,
Where stormy passions—ever glow!
Remote from cities—lived a swain,
Unvexed—with all the cares of gain;
His head—was silvered o'er with age,
And long experience—made him sage.

Maxims. 1. The credit that is got by a lie, —only lasts till the truth comes out. 2. Zeal, mixed with love, is harmless—as the dove. 3. A covetous man is, as he always fancies, in want. 4. Hypocrites—first cheat the world, and at last, themselves. 5. The borrower is slave to the lender, and the security—to both. 6. Some are too stiff to bend, and too old to mend. 7. Truth has always a sure foundation. 8. He, who draws others into evil courses—is the devil's agent. 9. To do good, is the right way to find good. 10. A spur in the head—is worth two in the heel. 11. Better spared, than ill spent. 12. Years teach more than books.

Anecdote. *Love and Liberty.* When an Armenian prince—had been taken captive with his princess, by Cyrus, and was asked, what he would give to be restored to his kingdom and liberty, he replied: "As for my kingdom and liberty, I value them not; but if my blood—would redeem my princess, I would cheerfully give it for her." When Cyrus had liberated them both, the princess was asked, what she thought of Cyrus? To which she replied, "I did not observe him; my whole attention was fixed upon the generous man, who would have purchased my liberty with his life."

Prejudice—may be considered as a continual false medium of viewing things; for prejudiced persons—not only never speak well, but also, never think well, of those whom they dislike, and the whole character and conduct is considered—with an eye to that particular thing which offends them.

Varieties. 1. Every thing that is an object of taste, sculpture, painting, architecture, gardening, husbandry, poetry, and music—come within the scope of the orator. 2. In a government, maintained by the arm of power, there is no certainty of duration; but one cemented by mutual kindness, all the best feelings of the heart are enlisted in its support. 3. Who was the greater tyrant, Dionysius or the bloody Mary? 4. Beauty, unaccompanied by virtue, is like a flower, without perfume; its brilliancy may remain, but its sweetness is gone; all that was precious in it, has evaporated. 5. We might as well throw oil on a burning house to put out the fire, as to take ardent spirits into the stomach, to lessen the effects of a hot sun, or severe exercise. 6. The understanding must be elevated above the will, to control its desires; but it must be enlightened by the truth, that it may not err.

The pathway—to the grave—may be the same,
And the proud man—shall tread it,—and the low,
With his bowed head, shall bear him company.
But the temper—of the invisible mind,
The god-like—and undying intellect,
These are distinctions, that will live in heaven,
When time,—is a forgotten circumstance.

391. DYNAMICS CONTINUED. These contrasts produce great effects, when properly exhibited, both in *elocution* and *music*. The rushing loud, indicates dread, alarm, warning, &c.; the soft, their opposites: the tendency of indistinctness is, to remove objects to a distance, throwing them into the background of the picture; and of fullness, to bring them into the fore-ground, making them very prominent; thus—the polyphonicist deceives, or imposes upon the ear, making his sounds correspond to those he would represent, near by, and at a distance.

392. FORCIBLE. Now storming fury rose, and clamor; such as heard in heaven, till now, was never: arms on armor, clashing, brayed horrible discord; and the maddening wheels of brazen chariots raged. Full: high on a throne—of royal state, which far outshone the wealth of Ormus, and of Inde; or where the gorgeous East, with richest hand, showers on her kings barbaric, pearl and gold, Satan, EXALTED, sat. Strong: him, the Almighty Power hurled headlong, flaming from the ethereal skies with hideous ruin and combustion, down to bottomless perdition—there to dwell in adamant chains, and penal fire,—who durst defy the Omnipotent to arms.

So MILLIONS—are smit—with the glare of a toy:
They grasp at a pebble—and call it—a gem,
And tinsel—is gold, (if it glitters,) to them;
Hence, dazzled with beauty, the lover is smit,
The hero—with honor, the poet—with wit;
The fop—with his feather, his snuff-box and cane,
The nymph with her novel, the merchant with gain:
Each finical priest, and polite pulpiteer,
Who dazzles the fancy, and tickles the ear,
With exquisite tropes, and musical style,
As gay as a tulip—as polished as oil,
Sell truth—at the shrine of polite eloquence,
To please the soft taste, and allure the gay sense.

Miscellaneous. 1. Fair sir, you spit on me—on Wednesday last; you spurned me—such a day; another time—you called me dog; and for these courtesies, I'll lend thee thus much moneys. 2. I stand—in the presence—of Almighty God, and of the world; and I declare to you, that if you lose this charter, never, no NEVER—will you get another. We are now, perhaps, arrived at the parting point. Here, even HERE, we stand—on the brink of fate! Pause! for HEAVEN'S sake, pause. 3. Can you raise the dead? Pursue and overtake the wings of time? And can you bring about again, the hours, the DAYS, the YEARS, that made me happy? 4. But grant—that others can, with equal glory, look down on pleasure, and the bait of sense, where—shall we find a man, that bears afflictions, great and majestic in his ills, like Cato?

Oh then, how blind—to all that truth requires,
Who think it freedom, where a part—aspire.

Maxims. 1. All is soon ready in an orderly house. 2. Bacchus has drowned more than Neptune. 3. Despair—has ruined some, but presumption—multitudes. 4. Flattery—sits in the parlor, while plain-dealing is kicked out of doors. 5. He is not drunk for nothing, who pays his reckoning with his reason. 6. If the world knew what passes in my mind, what would it think of me. 7. Give neither counsel nor salt, till you are asked for it. 8. Close not a letter—without reading it, nor drink water—without seeing it. 9. A fool, and his money, are soon parted. 10. If few words—will not make you wise, many will not.

Anecdote. *Charity Sermon.* Dean Swift—was requested to preach a charity sermon; but was cautioned about having it too long: he replied, that they should have nothing to fear on that score. He chose for his text these words—"He that hath pity on the poor, lendeth unto the Lord; and that which he hath given—will he pay him again." The Dean, after looking around, and repeating his text in a still more emphatic manner, added—"My beloved friends, you hear the terms of the loan; and now, if you like the security,—down with your dust." The result was, as might be expected,—a very large collection.

Precept and Example. Example—works more cures than precept; for words, without practice, are but councils without effect. When we do as we say, it is a confirmation of the rule; but when our lives and doctrines do not agree, it looks as if the lesson were either too hard for us, or the advice not worth following. If a priest—design to edify by his sermons, concerning the punishment of the other world, let him renounce his lust, pride, avarice, and contentiousness; for whoever would make another believe a danger, must first show that he is apprehensive of it himself.

Varieties. 1. The first book read, and the last one laid aside, in the child's library, is the mother: every look, word, tone, and gesture, nay, even dress itself—makes an everlasting impression. 2. One who is conscious of qualities, deserving of respect, and attention, is seldom solicitous about them; but a contemptible spirit—wishes to hide itself from its own view, and that of others, by show, bluster and arrogant pretensions. 3. The blood of a coward, would stain the character of an honorable man; hence, when we chastise such wretches, we should do it with the utmost calmness of temper. 4. Cultivate the habit—of directing the mind, intently, to whatever is presented to it; this—is the foundation of a sound intellectual character. 5. We are too apt, when a jest is turned upon ourselves, to think that insufferable, in another, which we looked upon as very pretty and facetious, when the humor was our own. Never purchase friendship by gifts.

393. Words—are paints, the voice—the brush, the mind—the painter; but science, practice, genius, taste, judgment and emotion—are necessary—in order to paint well: and there is as much difference between a good and bad reader, as there is between a good painter and a mere dauber. What gives expression to painting? EMPHASIS. We look upon some pictures and remark, “that is a strong outline;” “a very expressive countenance:” this is emphasis: again, we look upon others, and there is a softness, delicacy, and tenderness, that melts the soul, as she contemplates them; this is emotion.

394. Throw the following lines on the canvas of your imagination; i. e. picture them out there.

BEAUTY, WIT AND GOLD.

In her bower—a widow dwelt;
At her feet—three suitors knelt;
Each—adored the widow much,
Each—essay’d her heart to touch;
One—had wit, and one—had gold,
And one—was cast in beauty’s mould;
Guess—which was it—won the prize,
Purse, or tongue, or handsome eyes?
First, appear’d the handsome man,
Proudly peeping o’er her fan;
Red his lips, and white his skin;
Could such beauty—fail to win?
Then—stepped forth—the man of gold,
Cash he counted, coin he told,
Wealth—the burden of his tale;
Could such golden projects fail?
Then, the man of wit, and sense,
Moved her—with his eloquence;
Now, she heard him—with a sigh;
Now—she blush’d, she knew not why:
Then, she smil’d—to hear him speak,
Then, the tear—was on her cheek:
Beauty, vanish! gold, depart!
Wit, has won the widow’s heart.

IN POLITENESS, as in everything else, connected with the formation of character, we are too apt to begin on the outside, instead of the inside: instead of beginning with the heart, and trusting to that to form the manners, many begin with the manners, and leave the heart to chance and influences. The golden rule—contains the very life and soul of politeness: “Do unto others—as you would they should do unto you.” Unless children and youth are taught—by precept and example, to abhor what is selfish, and prefer another’s pleasure and comfort to their own, their politeness will be entirely artificial, and used only when interest and policy dictate. True politeness—is perfect freedom and ease, treating others—just as you love to be treated. Nature—is always graceful: affectation, with all her art, can never produce anything half so pleasing. The very perfection of elegance—is to imitate nature; how much better—to have the reality, than the

imitation! Anxiety about the opinions of others—fetters the freedom of nature, and tends to awkwardness; all would appear well, if they never tried to assume—what they do not possess. Every one is respectable and pleasing, so long as he or she, is perfectly natural and truthful, and speaks and acts from the impulses of an honest and affectionate heart, without any anxiety as to what others think.

Laconics. 1. Modesty—in your discourse, will give a lustre—to truth,—and excuse—to your errors. 2. Some—are silent, for want of matter, or assurance; others—are talkative, for want of sense. 3. To judge of men—by their actions, one would suppose that a great proportion was mad, and that the world—was one immense mad-house. 4. Prodigals—are rich, for a moment—economists, forever. 5. To do unto others, as we would they should do to us, is a golden maxim, that cannot be too deeply impressed on our minds. 6. Continue to add a little—to what was originally a little, and you will make it a great deal. 7. The value—of sound, correct principles, early implanted in the human mind, is incalculable.

Those who are talentless, themselves, are the first to talk about the conceit of others; for mediocrity—bears but one flower—ENVY.

Anecdote. Too Hard. About one hundred years ago, Mahogany—was introduced in England as ballast for a ship, that sailed from the West Indies; and one Dr. Gibbons wished some furniture made of it: but the workmen, finding it too hard for their tools, laid it aside. Another effort was made; but the cabinet-maker said it was too hard for his tools. The Doctor told him, he must get stronger tools then: he did so, and his effort was crowned with success. Remember this, ye who think the subject of elocution, as here treated, too difficult: and if you cannot find a way, make one. Press on!

Varieties. 1. A good reader may become a good speaker, singer, painter and sculptor: for there is nothing in any of these arts, that may not be seen in true delivery. 2. Old Parr, who died at the advanced age of 152, gave this advice to his friends; “Keep your head cool by temperance, your feet warm by exercise: rise early, and go early to bed; and if you are inclined to grow fat, keep your eyes open, and your mouth shut.” Are not these excellent life-pills? 3. As the lark—sings at the dawn of day, and the nightingale at even, so, should we show forth the loving kindness of the Lord—every morning, and his faithfulness—every night. 4. Is not the science of salvation—the greatest of all the sciences!

Without a star, or angel—for their guide,
Who worship God, shall find him: humble Love,
(And not proud Reason,) keeps the door of heaven:
Love—finds admission, where Science—fails.

395. MODULATION—signifies the accommodation of the voice, (in its diversifications of all these principles,) to every variety and shade of thought and feeling. The upper pitches of voice, we know, are used in calling persons at a distance, for impassioned emphasis of certain kinds, and for very earnest arguments; the middle pitches—for general conversation, and easy familiar speaking, of a descriptive and didactic character; and the lower ones, for cadences, and the exhibition of emphasis in grave and solemn reading and speaking.

396. Who—can describe, who delineate—the cheering, the enlivening ray? who—the looks of love? who—the soft benignant vibrations of the benevolent eye? who—the twilight, the day of hope? who—the internal efforts of the mind, wrapt in gentleness and humility, to effect good, to diminish evil, and increase present and eternal happiness? who—all the secret impulses and powers, collected in the aspect of the defender, or energy of truth? of the bold friend, or subtle foe—of wisdom? who—the poet’s eye, in a fine phrenzy rolling, glancing from heaven—to earth, from earth—to heaven, while imagination—bodies forth the form of things unknown.

Notes. The pitch of the voice is exceedingly important in every branch of our subject, and particularly, in the higher parts; and this—among the rest. You must not often raise your voice to the eighth note; for it will be harsh and unpleasant to the ear, and very apt to break; nor drop it to the first note; for then your articulation will be difficult and indistinct, and you cannot impart any life and spirit to your manner and matter; as there is little or no compass below this pitch: both these extremes must be carefully avoided.

Patrick Henry’s Treason. When this worthy patriot, (who gave the first impulse to the ball of the revolution,) introduced his celebrated resolution on the stamp act, in the Virginia House of Burgesses, in 1765, as he descanted on the tyranny of that obnoxious act, exclaimed—“Cesar—had his Brutus; Charles the First, his Cromwell; and George the Third—“Treason!” cried the speaker; “treason; treason; TREASON!” re-echoed from every part of the house. It was one of those trying moments, which are decisive of character; but Henry faltered not for an instant; and rising to a loftier attitude, and fixing on the speaker—an eye, flashing with fire, continued—“may PROFIT—by these examples: if this be treason, make the most of it.”

The hills,
Rock-ribb’d—and ancient as the sun; the vales—
Stretching in pensive quietness—between;
The venerable woods; rivers, that move
In majesty, and the complaining brooks,
That make the meadows green; and, pour’d round [all,
Old ocean’s gray and melancholy waste;
Are but the solemn decorations all—
Of the great tomb of man.

Maxims. 1. The follies of youth—are food for repentance—in old age. 2. Truth—may languish, but it can never die. 3. When a vain man hears another praised, he thinks himself injured. 4. Antiquity—is not always a mark of truth. 5. That trial is not fair—where affection is judge. 6. Business—is the salt of life. 7. Dependence—is a poor trade. 8. He, who lives upon hope, has but a slender diet. 9. Always taking out of the meal tub, and never putting in, soon comes to the bottom. 10. He, who thinks to deceive God, deceives himself.

Anecdote. An ill thing. Xenophanus, an old sage, was far from letting a false modesty lead him into crime and indiscretion, when he was upbraided, and called timorous, because he would not venture his money at any of the games. “I confess,” said he, “that I am exceedingly timorous, for I dare not do an ill thing.”

Education. It is the duty of the instructors of youth to be patient with the dull, and steady with the forward,—to encourage the timid, and repress the insolent,—fully to employ the minds of their pupils, without overburdening them,—to awaken their fear, without exciting their dislike,—to communicate the stores of knowledge, according to the capacity of the learner, and to enforce obedience by the strictness of discipline. Above all, it is their bounden duty, to be ever on the watch, and to check the first beginnings of vice. For, valuable as knowledge may be, virtue is infinitely more valuable; and worse than useless are these mental accomplishments, which are accompanied by depravity of heart.

Varieties. 1. Can charcoal—paint fire; chalk—light, or colors—live and breathe? 2. Tattlers—are among the most despicable of bad things; yet even they—have their use; for they serve to check the licentiousness—of the tongues of those, who, without the fear of being called to account, through the instrumentality of these babbling knaves, would run riot in backbiting and slander.

’Tis the mind, that makes the body rich;
And, as the sun—breaks the darkest cloud,
So, honor—pearleth—in the meanest habit.

No: let the eagle—change his plume,
The leaf—its hue, the flower—its bloom;
But ties—around the heart were spun,
That could not, would not, be undone.

Oh, who—the exquisite delights can tell,
The joy, which mutual confidence imparts?
Or who—can paint the charm unspeakable,
Which links, in tender bands, two faithful hearts?
6. Many things—are easier felt, than told.
7. It is no proof of a man’s understanding,
to be able to affirm—whatever he pleases;
but, to be able to discern, that what is true,
is true, and that what is false, is false—is the
mark and character of intelligence.

Nature—sells everything for labor.

397. MODULATION CONTINUED. The situation of the public reader and speaker, calls for the employment of the most refined art in the management of his voice: he should address a whole assembly with as much apparent ease and pleasure to himself and audience, as tho' there were but a single person present. In addressing an auditory, which meets for information, or amusement, or both, the judicious speaker—will adopt his ordinary and most familiar voice; to show that he rises without bias, or prejudice, that he wishes reason, not passion, should guide them all. He will endeavor to be heard by the most distant hearers, without offending the ear of the nearest one, by making all his tones audible, distinct and natural.

Friendship! thou soft, propitious power,
Sweet regent of the social hour,
Sublime thy joys, nor understood,
But by the virtuous, and the good.

Ambition is, at a distance,
A goodly prospect, tempting to the view;
The height delights us, and the mountain-top
Looks beautiful, because 'tis near to heaven;
But we never think how sandy's the foundation; [it
What storms will batter, and what tempests shake

O be a man; and let proud reason—tread
In triumph, on each rebel passion's head.
At thirty, man suspects himself a fool;
Knows it at forty, and reforms his plan;
At fifty, chides his infamous delay,
Pushes his prudent purpose—to resolve,
In all the magnanimity of thought,
Resolves and re-resolves—then, dies the same.

398. Some tell us, that when commencing an address, the voice should be directed to those most distant; but this is evidently wrong. At the beginning, the mind is naturally clear and serene, the passions unawakened; if the speaker adopt this high pitch, how can it be elevated, afterwards, agreeably to those emotions and sentiments, which require still higher pitches? To strain the voice thus, destroys all solemnity, weight and dignity, and gives, to what one says, a squeaking effeminacy, unbecoming a manly and impressive speaker; it makes the voice harsh and unmusical, and also produces hoarseness.

Anecdote. Speculation. A capitalist, and shrewd observer of men and things, being asked, what he thought of the speculations now afloat, replied—"They are like a cold bath,—to derive any benefit from which, it is necessary to be very quick in, and very soon out."

Not to the ensanguin'd field of death alone
Is valor limited: she sits—serene
In the deliberate council; sagely scans
The source of action; weighs, prevents, provides,
And scorns to count her glories, from the seats
Of brutal force alone.

Maxims. 1. A broad hat—does not always cover a wise head. 2. Burn not your house—to frighten away the mice. 3. Drinking water, neither makes a man sick, nor his wife a widow. 4. He has riches enough, who need neither borrow or flatter. 5. True wisdom—is to know what is best worth knowing, and to do what is best worth doing. 6. Many things appear too bad to keep, and too good to throw away. 7. Keep a thing seven years, and you will find use for it. 8. We cannot pluck thorns from another's bosom, without placing roses in our own. 9. Better a half loaf than no bread. 10. Draw not thy bow before the arrow be fixed.

Experience. By what strange fatality is it, that having examples before our eyes, we do not profit by them? Why is our experience, with regard to the misfortunes of others, of so little use? In a word, why is it, that we are to learn wisdom and prudence at our own expense? Yet such is the fate of man! Surrounded by misfortunes, we are supplied with means to escape them; but, blinded by caprice, prejudice and pride, we neglect the proffered aid, and it is only by the tears we shed, in consequence of our own errors, that we learn to detest them.

Varieties. 1. Give to all persons, whom you respect, (with whom you walk, or whom you may meet,) especially ladies, the wall side of the walk or street. 2. If we think our evil allowable, tho' we do it not, it is appropriated to us. 3. Why does the pendulum of a clock—continue to move! Because of the uniform operation of gravitation. What is gravitation? 4. Humility—is the child of wisdom: therefore, beware of self-conceit, and an unteachable disposition. 5. Psychology—is the science, that treats of the essence—and nature of the human soul, and of the mode—by which it flows into the actions of the body. 6. The true way to store the memory is—to develop the affections. 7. The only way to shun evils, or sins, is to fight against them. 8. Reading and observation—are the food of the young intellect, and indispensable to its growth. 9. Is it possible, that heart-friends will ever separate? 10. All effects are produced by life, and nature.

Now vivid stars shine out, in brightening files,
And boundless ether glows, till the fair moon
Shows her broad visage—in the crimson'd east;
Now, stooping, seems to kiss the passing cloud,
Now, o'er the pure cerulean—rides sublime.
Nature, great parent! whose directing hand
Rolls round the seasons—of the changing year,
How mighty, how majestic, are thy works!
With what a pleasant dread—they swell the soul,
That sees, astonish'd, and astonish'd, sings!
You too, ye winds, that now begin to blow,
With boist'rous sweep, I raise my voice to you.
Where are your stores, you viewless beings, say,
Where your aerial magazines—reserved
Against the day of tempest perilous?

399. STRENGTH OF VOICE. The voice is weak, or strong, in proportion to the less, or greater, number of organs and muscles, that are brought into action. If one uses only the upper part of the chest, his voice will be weak: if he uses the whole body, as he should do, (not in the most powerful manner, of course, on common occasions,) his voice will be strong. Hence, to strengthen a weak voice, the student must practice expelling the vowel sounds, using all the abdominal and dorsal nerves and muscles: in addition to which, he should read and recite when standing or sitting, and walking on a level plain, and up hill: success will be the result of faithful practice.

So soft, so elegant, so fair,
Sure, something more than human's there.
Upon my lute—here is one string
Broken; the chords—were drawn too fast:
My heart—is like that string; it tried
Too much, and snapt in twain at last.

She will, and she will not, she grants and she de-
Consents, retracts, advances, and then flies. [sings;

Mental fragrance—still will last,
When our youthful charms are past.

If little labor, little are our gains;
Man's fortunes—are according to his pains.

Delightful task—to rear the tender thought,
To teach the young idea—how to shoot,
To pour the fresh instruction o'er the mind,
To breathe th' enlivening spirit, and to fix
The generous purpose in the glowing breast.

400. Demosthenes—had three particular defects; first, weakness of the voice; which he strengthened by declaiming on the seashore, amid the roar of waters; which effort would tend directly to bring into use the lower parts of the body; second, shortness of breath; which he remedied by repeating his orations as he walked up hill; which act serves to bring into use the appropriate organs, and fully inflate the lungs; and third, a thick, mumbling way of speaking; which he overcame by reading and reciting with pebbles in his mouth; which required him to make a greater effort from below, and open his mouth wider. Examine yourself and act accordingly.

Inconsistency. Montaigne—condemns cruelty, as the most odious of all vices; yet he confesses, that hunting—was his favorite diversion. He acknowledges the inconsistency of man's conduct, but he does not ascribe it to the right cause; which is the predominance, at the time, of those associations it awakens, conducing to pleasure. If he had not been accustomed to it, the associations of hunting, would have been painful, and his aversion to cruelty in the abstract, would have been realized in the concrete and particulars.

Then, pilgrim, turn, thy cares forego;
All earth-born cares—are wrong;
Man—wants but little—here below,
Nor wants that little—long.

Proverbs. 1. To subdue a trifling error, do not incur a greater. 2. Anger and haste—hinder good counsel. 3. All complain of want of memory, but none of want of judgment. 4. Good men are a public good, and bad men—a public calamity. 5. Human laws reach not our thoughts. 6. Rulers—have no power over souls. 7. No one ever suffered—by not speaking ill of others. 8. Silly people are generally pleased with silly things. 9. Zeal, without knowledge, is religious wildfire. 10. The example of a good man—is visible philosophy.

Anecdote. Clients' Bones. A certain mechanic, having occasion to boil some cattle's feet, emptied the bones near the court house. A lawyer, observing them, inquired of a bystander, what they were. "I believe they are clients' bones," replied the wit, "as they appear to be well picked."

The Deceiver. A Base Character. Must not that man be abandoned, even to all manner of humanity, who can deceive a woman with appearances of affection and kindness, for no other end, but to torment her with more ease and authority? Is anything more unlike a gentleman, than, when his honor is engaged for the performing his promises, because nothing but that can oblige him to it, to become afterwards false to his word, and be alone, the occasion of misery to one, whose happiness he but lately pretended was dearer to him than his own? Ought such a one to be trusted in his common affairs? or treated, but as one whose honesty—consisted only in his capacity of being otherwise.

Varieties. 1. Is it strange, that beautiful flowers should wither and die? 2. Trust thyself; every heart vibrates to that iron string. 3. Our American character is marked by a more than average delight—in accurate perception; which is shown by the currency of the by-word—"no mistake." 4. In sickness, and languor, give us a strain of poetry, or a profound sentence, and we are refreshed; when the great Herder was dying, he said to his friends, who were weeping around him: "Give me some great thought." Blessed are they, who minister to the cry of the soul. 5. The christian sees, in all that befalls the human race, whether it be good or evil, only the manifestations of Divine Love, as exercised in training and preparing souls, for the approach of that perfection, which they are one day destined to realize. 6. For every friend, that we lose for truth, God gives us a better one.

The love of praise, how'er concealed by art,
Reigns, more or less, and glows in every heart:
The proud—to gain it—toils on toils endure,
The modest—shun it, but to make it sure;
O'er globes and sceptres, now on thrones it swells,
Now trims the midnight lamp—in college cells.
'Tis tory, whig; it plots, prays, preaches, pleads,
Harangues in senates, speaks in masquerades.
It aids the dancer's heel, the writer's head,
And heaps the plain—with mountains of the dead;
Nor ends with life; but nods—in sable plumes,
Adorns our hearse, and flatters—on our tombs.

401. TRANSITION—means, in *speech*, the changes of pitch, from *one note to another*; as from the *eighth* to the *third*; or from the *sixth* to the *first*; and vice versa; to correspond in variety and character, to the sentiment and emotion. In *singing*, it means changing the place of the key-note, so as to keep the tune within the scale of twenty-two degrees. In transition—the *itches* of voice are not only changed, but its *qualities*, agreeably to the nature and object of the composition; however, there must never be any sacrifice of *other principles*—all the proportions must be preserved. Example:

An hour passed on; the Turk awoke,
That (6) bright dream—(3) was his last.
He (5) woke—to hear his sentry's shriek, [Greek!]
(8) "TO ARMS! they (6) come! the (8) Greek! the (10)
He woke—to die—midst (5) flame, and (5) smoke,
And (6) shout, and (3) groan, and sabre stroke,
And death-shots falling thick and fast
As lightnings—from the mountain-cloud;
And heard with voice as trumpet loud,
Bozzarris—cheer his band.

(8) Strike! till the last armed foe expires;
(9) Strike! for your (6) altars and your (8) fires;
(10) Strike! for the green graves of your sires,
(8) God—and your native land.

402. To succeed in these *higher parts* of oratory, one must throw himself into the *condition*, and *shape*, he wishes to *fill*, or *be*, and bring the body into perfect subjection: by assuming the appropriate *language* of action and earnestness, he may work himself into *any frame* of mind, that the subject demands. He must be sure to keep up the *life*, *spirit*, and *energy* of the composition; and let there be a *light* and *glow* in his style. He must also cultivate a *bold* and *determined* manner; for if he takes no special interest in what he is reading or speaking, he may rest assured *others* will not.

Lo! from the regions of the north,
The reddening storm of battle pours,
(5) Rolls along the trembling earth,
(6) Fastens on the Olythian towers; [brave?
(8) Where rests the sword? Where sleep the
(9) Awake! (8) Cecropia's ally save
(6) From the fury of the blast;
(8) Burst the storm—on Phoci's walls;
(10) Rise, or Greece (8) forever falls:
(12) Up! or (10) freedom—breathes her (6) last.
(4) The jarring states—obsequious now,
(5) View the patriot's hand on high;
(2) Thunder—gathering on his brow,
(6) Lightning—flashing from his eye:—
(8) Grasp the shield—and draw the (6) sword:
(9) Lead us to (8) Philippi's lord;
(6) Let us (10) conquer him,—(5) or (2) die.

THE BIBLE.

Behold the Book, whose leaves display
Jesus, the life, the truth, the way;
Read it with diligence and prayer,
Search it, and you shall find him there.

Proverbs. 1. Be just to *others*, that you may be just to *yourself*. 2. The mind of the *idler*—never knows what it *wishes* for. 3. Every *rose* has its *thorn*. 4. There is nothing *good*, that may not be converted to *evil purposes*. 5. *Few* persons are aware—of the importance of *rigid economy*. 6. Do not suffer yourself to be *deceived*—by outward *appearances*. 7. Never take *advantage* of another man's *ignorance*. 8. The *word*, that has gone *forth*—can never be *recalled*. 9. A bird in the *hand*, is worth *two* in the *bush*. 10. That load appears *light*, which is borne with *cheerfulness*. 11. *Virtue* is the forerunner of *happiness*. 12. *Foresight*—is the eye of *prudence*.

Anecdote. Obey Orders. A brave veteran officer, reconnoitering a *battery*, which was considered *impregnable*, and which it was necessary to *storm*, laconically answered the *engineers*, who were endeavoring to *dissuade* him from the attempt;—"Gentlemen, you may *think* and *say* what you *please*: all I know, is,—that the *American flag*—must be hoisted on the *ramparts* to-morrow morning; for I have the *order* in my *pocket*."

Effects of Perseverance. All the performances of human art, at which we look with *praise* or *wonder*, are instances of the resistless force of *perseverance*; it is by *this* that the *quarry* becomes a *pyramid*, and that distant *countries* are united with *canals* and *rail-roads*. If a man was to compare the effect of a single stroke of a *pickaxe*, or of one impression of the *spade*, with the general *design* and last *result*, he would be *overwhelmed* by the sense of their *disproportion*; yet those petty *operations*, incessantly continued, in time, surmount the *greatest* difficulties, and *mountains* are levelled, and *oceans* bounded, by the slender force of human beings.

Varieties. 1. Can *Omnipotence* do things *incompatible* and *contradictory*? 2. *St. Augustine* described the nature of *God*, as a *circle*, whose *centre* was *everywhere*, and his *circumference* nowhere. 3. The walls of *rude* minds are scrawled all over with *facts* and with *thoughts*; then shall one bring a *lantern*, and read the *inscriptions*? 4. "My children," said an old man to his boys, scared by a figure in the dark *entry*, "you will never see anything worse than *yourselves*." 5. Some one says, "There are no *prodigies*, but the first death, and the first *night*, that deserve *astonishment* and *sadness*!" 6. When we have broken our god of *Tradition*, and ceased from our god of *Persuasion*, then, *God* may fire our *hearts*, with his own *presence*; but not *before*. 7. No love can be bound by *oath*, or *covenant*, to secure it against a *higher* love.

God—scatters love—on every side,
Freely—among his children all;
And always—hearts are open wide,
Wherein some grains may fall.

To know and love God, is everything.

403. MALE AND FEMALE VOICES. The voices of *men*—are generally an octave *lower* than those of *women*; or, comparatively, *men's* voices are like the *bass viol*, and *women's* voices like the *violin*. The voice is made *grave*, that is, to run on *lower* pitches, by *elongating*, and *enlarging* the vocal *chords*; and it is made *acute*, that is, to run on *higher* pitches, by *shortening* and *diminishing* them; in connection, however, with the size of the *chest*, which always has its *influence*. *Few* are aware of the extent to which the voice is capable of being *cultivated*; and hence, we should beware of setting *limits* to it.

If every one's internal care

Were written on his brow,

How many would our pity share

Who raise our envy now!

The fatal secret, when revealed,

Of every aching breast,

Would fully prove, that while concealed,

Their lot appears the best.

How calm, how beautiful, comes on

The silly hours, when storms are gone;

When warring winds have died away,

And clouds, beneath the glancing ray,

Melt off, and leave the land and sea,

Sleeping—in bright tranquillity.

404. To acquire the ability to change, at *will*, your pitch of voice, so as to be able to adapt the *manner* to the *matter*, practice throwing the voice on different *pitches*, varying from *one* to *five*, *five* to *eight*, *eight* to *one*, and in *other* ways; also, recite such pieces as have a number and variety of *speakers*, as found in *dialogues*; and imitate the *voice* and *manner* of *each*, as far as possible. But remember, no one can accomplish *much*, without committing the examples to *memory*; thus, after long *practice* in this way, you may make the *book* talk and speak. All developments are from *within*—out, not from *without*—in.

Miscellaneous. 1. *Two* things are incumbent on the *historian*; to avoid stating what is *false*, and fully and fairly to place before us the *truth*. 2. One of the *greatest* blunders an orator can commit is, to deviate into *abstruse expressions*, and out of the beaten *track*. 3. *Man*—was created for a state of *order*, and he was in *order*, till he *fell*, or became *depraved*; or, what is the same thing, *disordered*—i. e. the *reverse* of order. 4. *Man* is in *order*, when he acts from *supreme love* to the *Lord*, and *charity* towards his *neighbor*, in obedience to the *Divine Will*; but he is *depraved*, and *disordered*, in the degree he acts from the love of *self*, and the love of the *world*. 5. No man is *compelled* to evil; his *consent* only makes it his.

A diamond,
Tho' set in horn, is still a diamond,
And sparkles—as in purest gold.

Maxims. 1. *Bad counsel* confounds the *adviser*. 2. No one can *do wrong*, without *suffering* wrong. 3. He is *greatest*, who is most *useful*. 4. *Love*—and you shall be loved. 5. A *great man*—is willing to be *little*. 6. *Blame*—is safer than *praise*. 7. *All* the devils respect *virtue*. 8. A *sincere* word was never *lost*. 9. *Curses*—always recoil upon the head of him, who *imprecates* them. 10. *God*—will not make himself manifest to *cowards*. 11. The love of *society* is natural.

Anecdote. An old *alderman*, after having lived for *fifty years* on the fat of the land, and losing his great *toe* with a *mortification*, insisted, to his dying *day*, that he owed it to two *grapes*, which he ate one day, after *dinner*; he said, he felt them lie *cold* at his *stomach* the moment they were *eaten*.

Education. The time, which we usually bestow on the instruction of our *children*—in *principles*, the *reasons* of which they do not *understand*, is worse than *lost*; it is teaching them to resign their *faculties* to *authority*; it is improving their *memories*, instead of their *understandings*; it is giving them *credulity* instead of *knowledge*, and it is preparing them for *any kind* of slavery which can be *imposed* on them. Whereas, if we *assisted* them in making *experiments* on *themselves*, induced them to attend to the *consequence* of every action, to adjust their little *deviations*, and *fairly* and *freely* to exercise their *powers*, they would collect facts which *nothing* could controvert. These *facts* they would deposit in their *memories*, as secure and eternal *treasures*; they would be *materials* for *reflection*, and, in time, be formed into principles of *conduct*, which no *circumstances* or *temptations* could remove. *This* would be a method of forming a *man*, who would answer the end of his *being*, and make *himself* and *others* happy.

Varieties. 1. Did not the Greek *philosophy*—corrupt the simplicity of the *christian religion*? 2. There are two *sorts* of popular corruption; *one*, when the *people* do not observe the *laws*; the *other*, when they are *corrupted* by the laws. 3. *Cesar*—added the punishment of *confiscation*, for this reason; lest the *rich*, by *preserving* their estates, should become *bolder* in the perpetration of *crime*. 4. No *localities* can bound the *dominion*, or the *superiority* of man. 5. What constitutes a *church*? *Divine goodness* and *truth*, conjoined by *love*, and exemplified in the *life*. 6. *Madame de Stael's* idea, that *architecture*—is like frozen *music*, must have been suggested on a *cold day*. 7. We are *often* made to feel, that there is *another* youth and age, than that which is measured from the year of our *natural birth*; some thoughts always *find* us young, and *keep* us so; *such* a thought is the love of the *Universal* and *Eternal Beauty*.

